

... THE ...

Converted Catholic

EDITED BY FATHER O'CONNOR.

"When thou art converted, strengthen thy brethren."--Luke xxii: 32.

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EDITORIAL NOTES AND COMMENTS.

NEXT month we shall publish Father Vanoli's history of his conversion from the Roman Catholic faith and his experience in the priesthood, written by himself. The article will be illustrated with pictures of Father Vanoli as he appeared when he came to Christ's Mission, dressed in his priestly garb, and as he is now, clothed in the dress of a citizen. The face in both pictures is the same, and yet not the same, for since his conversion a new light has entered his soul, the light of truth that comes from Him who is the way, the truth and the life, and that new light is reflected in his countenance as he prays and studies the Bible, and takes part in the various exercises of the Mission. We hope to send copies of our next issue to many Roman Catholic priests, who will be interested in Dr. Vanoli's experience and whom the Holy Spirit might move to follow the example of this young priest in coming out of superstition and spiritual slavery into the truth and freedom of the Gospel of Christ. Our friends who may wish to send copies of the December number to priests or Roman Catholics will please notify us in advance. We can thus print a large edition that will be most useful for distri-

bution. One hundred copies can be sent for \$4.00, or twenty copies for \$1.00.

Circulate "The Converted Catholic."

There are countless papers and tracts used by Christians in their efforts to reach the unconverted, and every printed article that exalts Christ cannot but do good to every reader. Mr. Moody has established a colportage association for distributing short sermons by eminent preachers, and as these pamphlets are sold for the small price of fifteen cents we hope their circulation will be very large and that many souls will be turned from sin to righteousness. Roman Catholics will not buy these pamphlets, but doubtless many copies will be sent or handed to them. Very few of them will read these sermons, and of these few only a small percentage will understand what is said, however plain the language may be. The terms in which the average minister of the Gospel expresses his thoughts are foreign to the Roman Catholics. But they understand what is said in THE CONVERTED CATHOLIC. We know their mental characteristics, and as the language used in this magazine is adapted to their comprehension, we hope it will be widely circulated among them.

Converts Preaching to Their Brethren.

Certain classes of people can be reached or influenced only by those who understand them. The greatest temperance workers to-day are men like Mr. Murphy and Mr. Woolley, who had been slaves to the curse of intemperance; the greatest missionary among the criminals of New York was Jerry McAuley, who had been a great criminal, and through the redemption that is in Christ had become a great leader in bringing souls to a knowledge of the Saviour; the best Christian workers among the Jews are converts from that faith; and so through all the departments of missionary work. The men and women who have been truly converted to Christ can be the most efficient workers among their brethren according to the flesh, to whom they are bound by the ties of natural affection and whom they thoroughly understand. "My heart's desire and prayer to God for Israel is that they might be saved," says the Apostle Paul, who was himself "of the strictest sect of the Pharisees," and devoted the first five years of his Christian ministry to preaching Christ to his former friends and companions, many of whom were converted. Humanly speaking, Paul did not receive a great reward for his labors. The Jews took counsel to kill him, and when he fled to Jerusalem the followers of Jesus there "were afraid of him, and believed not that he was a disciple."

Converted Catholics in the Reformation.

The history of the Reformation of the sixteenth century is a record of the heroic and successful efforts of converted Catholic priests like Luther, Knox and hundreds of others to bring their brethren to a knowledge of the truth as it is in Jesus. They had to contend with great difficulties. The Roman Church, which was then supreme over all the countries of Europe, excommunicated

them and burned at the stake those whom it could reach by its alliance with the principalities and powers of this world. All the powers of evil were arrayed against the Reformers, but God was with them and their labors were crowned with victory.

Missions to Roman Catholics.

In the various Protestant churches in the United States there are hundreds of converted priests, monks and former laymen who are pastors, missionaries and Christian workers. The world in general is ignorant of the previous condition of those ministers of the Gospel. Not a week passes but we hear of such converted Catholics. Why can they not be employed in missions to Catholics who never heard the Gospel, instead of preaching to those who have heard it a thousand times? Here is a case in point: Some time ago a converted Roman Catholic lady applied to the City Mission for employment. Her qualifications and recommendations were unexceptionable and she was engaged. Before commencing her work she was told to be very careful not to give offence to the Roman Catholics by telling them that she had been one of them herself. "I cannot conceal that event in my life," said she. "Indeed, one of the reasons that induced me to become a missionary was the hope that the relation of my experience in coming out of Romanism into the light and truth of the Gospel of Christ would be an object lesson to the Roman Catholics whom I should meet and be used of God in their conversion." The superintendent thought otherwise, and as the lady would not promise to ignore all her past experience she was not employed.

The Work of Christ's Mission.

It is not our duty to criticize or find fault with the methods of others who are doing the Lord's work in the way that

seems best to them. We will only say that Christ's Mission is the only institution in this great city where the Roman Catholics are specially invited to hear the good news of salvation, and where they are attracted by the announcement that their former spiritual teachers are the preachers of this Gospel. Our heart's desire and prayer to God is that the Roman Catholics might be saved and instead of preaching in the churches as pastor or working as a missionary among Protestants, the Lord our God has sent us into this field of labor. He has set His seal upon the work in the many conversions that have taken place, and especially in the number of priests who have been welcomed out of the Roman Catholic Church and directed to Christ as their Saviour. We ask our readers to pray for this work and uphold the hands of the workers, and that the Lord might send more laborers into this part of His vineyard.

THE APPEAL FOR CHRIST'S MISSION—\$500 RECEIVED.

The appeal for \$1,000 in the October CONVERTED CATHOLIC has met with a generous response on the part of our friends. From New England came a check for \$200, and from Ohio \$100. The donors of these liberal gifts are men who contribute to every good cause. From a lady in this city we received \$50; another lady sent \$25; a brother beloved, a member of our New York Ministerial Association, brought us \$10. Two other gifts of \$10 each; \$7 received from three members of Rev. D. M. Stearns' congregation, Germantown, Pa.; \$15 from a lady, and various small sums bring the amount up to \$500.

We hope the other \$500 will come this month from the friends who are interested in this work and wish it God-speed, that we might pay off the debt of \$1,000 which the hard times have brought upon the current expenses of the Mission.

Harvard Scores Rome.

The next volume of THE CONVERTED CATHOLIC will, we are confident, be better than any of its predecessors. Among other articles that will soon appear will be the remarkable address of Rev. Dr. Brooke Herford, which was delivered at Harvard University last month in the Dudleian course of lectures, and which has called forth most doleful lamentations from the Papal press. The *New York Catholic Review* of October 26 begins its leading editorial with this paragraph:

There are strong indications at the present time that the providence of God is providing, or at least is about to permit, a severe persecution of the Church in this country. The A. P. A. movement is not likely to yield to the more moderate conservative influences which are being brought to bear against it, while such utterances as that of the Rev. Dr. Brooke Herford in his Dudleian lecture at Harvard is calculated to add fuel to the fire. If you once get the Protestant element of the country roused there is no telling what the result may be.

So the Romans are becoming alarmed at the uprising of the Protestant element of the country! That is a new experience with them. For many years they have been boasting that they would make America Catholic. Now they are afraid they will be persecuted for their efforts in that direction. We hope their fear of the wrath to come will lead to reformation.

While the lamp holds out to burn,
The vilest sinner may return.

Let them repent of their sins against God and their opposition to our American institutions, and no one will persecute them. But let them continue in their evil courses, the slaves and dupes of a Jesuitical hierarchy, and, as the *Review* says, "there is no telling what the result may be."

THE CONVERTED CATHOLIC will chronicle the "result," which we could tell now if space permitted. Let our friends circulate the magazine among Catholics and warn them of their danger.

REFORMED CATHOLIC SERVICES IN CHRIST'S MISSION.

142 WEST TWENTY-FIRST STREET, NEW YORK.

JAMES A. O'CONNOR, PASTOR.

SUNDAY evening, October 13, the pastor introduced Rev. Victor Anicetus Vanoli, D. D., and notwithstanding a heavy rain the service was attended by a good congregation.

Father Vanoli's arrival at Christ's Mission was mentioned in the last **CONVERTED CATHOLIC**. His history is a remarkable one and his conversion is a triumph of God's grace over the powers of evil and superstition in the Roman Church.

Rev. Victor Anicetus Vanoli was born in Alexandria, Egypt, thirty years ago. His father was a native of Italy, but was naturalized a French citizen and settled in Egypt. There he married a Greek lady. Father Vanoli has two brothers, one a priest of the Capuchin Order, now stationed in Armenia, and the other a banker, married in Constantinople, and a sister, who is a nun in a convent in Constantinople. After receiving his preliminary education in the schools of Alexandria, young Vanoli was sent to a gymnasium in Austria, where he graduated and became a member of the Franciscan Order. He was ordained a priest in December, 1889, in the Cathedral of Trent, where the famous Council was held in the sixteenth century. He then took a post graduate course of study in theology in the College of the Propaganda, Rome, where Monsignor Satolli was professor of dogma, and received the degree of Doctor of Theology in the Propaganda in 1892. He was assigned to the mission of his Order in Constantinople, Turkey, the same year, and by his talents and zeal was speedily promoted to the position of prefect of the monastery, parish priest and missionary apostolic. In three years he had become one of the leading priests of the Roman Catholic

Church in Constantinople. It was no unusual thing for him to preach sermons and conduct other services in Greek, Turkish, Italian and French the same Sunday. There were five priests and six brothers in the Franciscan monastery, and they represented seven nationalities. The congregation was equally cosmopolitan, and Dr. Vanoli's linguistic attainments were constantly in demand.

A year ago doubts regarding the Roman Catholic faith began to disturb the repose of his soul, and, though he sought by greater zeal and attention to his duties to suppress them, they grew in volume and intensity until he became very unhappy. He finally resolved to leave the Franciscan Order and become a secular priest. With this view he addressed a letter to the Pope asking for secularization, and when this was granted he resolved to leave the Roman Catholic Church. He dared not confide his intention to any of his friends, and he had no Protestant acquaintances. After leaving Constantinople he visited Rome and other cities of Italy, where he hoped to find friends to whom he could reveal the troubles of his soul. He found none, and he was equally unsuccessful in his search for sympathy and guidance in France. In Paris he heard of Mr. O'Connor as a former priest who would sympathize with him and help him; so he resolved to come to America. He arrived at Christ's Mission Monday, October 7, dressed in the clerical robes he had always worn as a priest.

The Press on Dr. Vanoli's Conversion.

The New York daily papers of Monday, October 14, had various reports, though agreeing on the main points, re-

garding Father Vanoli's conversion and his first appearance at the Sabbath evening service in Christ's Mission. The *Herald* report contrasted the "going over to Rome" of the sexton of a small Protestant Episcopal church with Dr. Vanoli's conversion, under the heading, "Churches Lose to Each Other, An Episcopal Sexton Becomes a Catholic, a Catholic Priest Professes Protestantism, Davidson and Vanoli," and then continues :

"EMBRACED PROTESTANTISM.

"A young man, clad in the cassock of a Roman Catholic priest, faced the congregation in Christ's Mission, at 142 West Twenty first street, last evening, and through an interpreter made a new declaration of faith, renouncing the Church in which he had been ordained and announcing his intention of becoming a Protestant minister. He was the Rev. Anicetus Vanoli, who arrived here from France a week ago yesterday and sought out the Rev. James A. O'Connor, the former Catholic priest who conducts the Mission, under whose guidance he placed himself.

"The young man was born in Alexandria, Egypt, thirty years ago. His father was French, his mother Greek. He was sent to Germany to study for the Romish priesthood, joined the Franciscan Order, was ordained priest in December, 1889, in Trent, and in the church where the famous council was held, and went to Rome for a postgraduate course. Here in the Propaganda he studied under Mgr. Satolli, received the degree of Doctor of Divinity, was sent to Constantinople and made missionary apostolic and parish priest.

"He says that about a year ago doubts, begotten of the ceremonies of the Church, began to assail him. He went to Rome in the hope of having his doubts set at rest. They were not. A visit to Paris was equally unsatisfactory. Then, hearing of the Rev. Mr. O'Con-

nor through a friend in Paris, he decided to join him.

"The Rev. Dr. Vanoli is studious and intellectual appearing. He speaks French, Italian, Greek and Arabic, but not a word of English. Another former priest, an Italian, now a student in Princeton, translated his remarks for him last night. He has a brother who is also a priest in Alexandria; another brother, a banker there, and a sister a nun in a convent in Constantinople. His intention is to take a course of study in America and return to Constantinople a Protestant missionary."

The New York *World* had the following :

"RENOUNCES CATHOLICISM.

"Father Vanoli, Formerly a Pupil of Mgr. Satolli, Becomes a Protestant.

"After the opening of the regular Sunday services at Christ's Mission, 142 West Twenty-first street, last night Pastor James A. O'Connor led to the front of the platform a refined, cultured young man, whose full beard made a striking contrast to the priestly garb in which he was clad. Mr. O'Connor explained that the newcomer was the Rev. Anicetus Vanoli, D. D., a graduate of the Roman College of the Propaganda, in which Papal Delegate Satolli was his instructor, and for three years missionary apostolic at Constantinople.

"Father Vanoli, Mr. O'Connor said, was born in Egypt, of an Italian father and a Greek mother, and his brother is a Roman Catholic priest in Armenia and his sister a nun in Constantinople. The young man entered the Franciscan Order and was ordained in 1889. After study at Rome he was sent to Constantinople, where he delivered sermons in Italian, French, Greek and Turkish. Beginning to have serious doubts of his faith he returned to Rome, but finding no solace there asked permission to travel abroad, and wandered through

France and reached New York last week, bearing letters and passports from Cardinal Ledochowski, Bishop Bonetti, Cardinal de Angelis and other Church dignitaries, who did not dream of the real purpose of his journey. He bore also a letter to Pastor O'Connor from some Protestant friends, and since then has lived at the Mission. After the introduction last night he made his public profession of faith in the Protestant religion.

"The convert spoke in Italian, which was interpreted by the Rev. Mr. Maugeri. He will remain at the Mission until he learns the English language, when he will go forth and preach. Immediately after the services the priestly garb was doffed forever."

The *Sun*, the organ of Tammany Hall and, therefore, the champion and defender of Archbishop Corrigan, the Jesuits and the Roman Church, spitefully said :

"RENOUNCES ROMANISM.

"The Rev. Dr. Vanoli Appears at Ex-Priest O'Connor's Mission.

"The Rev. Dr. Anicetus Vanoli, who is said to be a graduate of the College of the Propaganda at Rome, and formerly a Franciscan missionary at Constantinople, formally renounced allegiance to the Roman Catholic Church last night at ex-Priest O'Connor's Mission at 142 West Twenty first street.

"The ex-priest, when he introduced the convert to the congregation, displayed a number of documents, which he said were Dr. Vanoli's credentials, and informed those present that the Doctor desired then and there to renounce Catholicism and join the seekers of salvation.

"Dr. Vanoli said in French that his heart had never been in the Catholic religion; that from the time he was ordained he felt he was a hypocrite, as he professed to believe and taught what he did not have faith in. A year ago he

made up his mind to quit the Church.

"Afterward he told a reporter that Mgr. Satolli was his Professor of dogmatic theology while he was at the Propaganda, and was one of the examiners when he received his degree of Doctor of Divinity."

It need not be said that the reporter of the *Sun* was a Roman Catholic, who would desire nothing better than to misrepresent what was said and done at the service and distort the truth. Dr. Vanoli did not say that his heart had never been in the Catholic religion; nor did he say that from the time he was ordained he felt he was a hypocrite. What he did say was that he was sincere and zealous as a Roman Catholic priest, and it was only within a year that the love of his heart towards the Church began to grow cold. As soon as his reason was convinced that the Roman machine was not the Church of Christ, but a human organization that aimed at earthly power and grandeur, he made up his mind to withdraw from it, and would not play the hypocrite by continuing in the priesthood when he lost faith in the doctrines of the Church and respect for its leaders, who were politicians and diplomatists, with all the vices of that class, rather than ministers of Christ.

The *Daily Mercury* and other Tammany papers, including the erstwhile respectable and truthful *Times*, evidently received their reports from the *Sun's* scribe, as they were couched in similar language. But the *Times* added that "Dr. Vanoli was the fortieth priest Mr. O'Connor had received out of the Church of Rome in the last sixteen years."

The brilliant but erratic journalist "Howard," who daily writes a column on current events in the *Recorder*, and who, though a nominal Protestant, eulogizes *ad nauseam* Satolli, Corrigan and all other Roman machine workers, said in the issue of that paper for October 15:

"Two men change their creed.—Report.

"What of it? Almost daily we read that a Roman Catholic priest has turned Protestant, or that a Protestant minister has turned Romanist. This is of no earthly interest to the public, any more than is the fact that a sexton in an up-town church followed his leader and changed his creed."

To such a man as this journalist it may seem to be of no interest that learned and distinguished Roman Catholic priests should leave the Pope's Church in large numbers and become Protestants, but Christian people see in it a sign of the times and thank God for every one of those priests that come out of darkness into light. As for the Protestant ministers who become Roman Catholics—where are they? During the last ten years not more than half a dozen Protestant ministers have joined the Roman Church in this country, and many of them, like Dr. Spaulding of Cambridge, Mass., returned to Protestantism after a brief trial of Romanism. In England some few ritualists of the Church of England bow the knee to the Pope and the news is trumpeted forth to the ends of the earth, but in this country the tide is all the other way, as Miss Elder, the niece of Archbishop Elder of Cincinnati, declared in her paper which was read at the Catholic Congress in 1893, when she proved that 20,000,000 souls had been lost to the Roman Church in our Republic in the last eighty years. Her article was headed, "Our Twenty Millions Loss." She said that the Roman Catholic population should be 30,000,000 instead of 10,000,000, and that the "drain" from Rome was growing into a "stream," which would in time become a flood. She was roundly abused by the Papal press for her bold declaration, but her figures stood the test of investigation and she replied with spirit to her critics reaffirming her statements. Her articles, which originally

appeared in her uncle's official organ, the Cincinnati *Catholic Telegraph*, have been published in a previous volume of THE CONVERTED CATHOLIC.

OTHER SERVICES AT THE MISSION.

Many Roman Catholics attended the other services at the Mission during the month. Some expected to see Father Vanoli dressed in his robes and vestments, but he had discarded them with all the superstitions they represented when secular clothing was provided for him. Sunday evening, October 20, he delivered an address in French, which was interpreted by the pastor of the Mission, who said he did not know until he made the effort that the language of beautiful France, which he had learned in Paris in his boyhood, was still familiar to him after the lapse of thirty years. Father Vanoli's sermon breathed a fine Christian spirit. He had no unkind words to say of his Roman Catholic friends and former associates, though he condemned the whole Roman system as a perversion of Christianity. In pathetic and eloquent words he told of the hunger of his soul for the bread of life, and how he found the Saviour in Christ's Mission. He gave thanks to God for such a home, where he had found the peace of God. Now he knew that he was justified by faith and was accepted by the heavenly Father as His child for Christ's sake.

At the meeting on Sunday, October 27, Dr. Vanoli spoke again in French, which was also interpreted by the pastor. The congregation was so large that the pastor said he hoped they could go into Masonic Temple this winter and hold their meetings there. Many more Catholics would attend there than at the chapel in Christ's Mission. If \$500 could be raised for the rent of the hall the meetings would be held there. He urged all who are interested in the conversion of Roman Catholics to make up this amount.

REASONS FOR RENOUNCING ROMANISM AND WITHDRAWING FROM THE PRIESTHOOD.

BY REV. JAMES A. O'CONNOR.

VII.

ALTHOUGH there was no religious teaching except the catechism in St. Brendan's Seminary, Killarney, in those days—1862-64—the students were expected to go to confession and communion once a month. Many of them did not observe this rule, as the discipline was lax and there was no penalty for neglecting this duty. In my time the seminary building was not completed and the students boarded in the town. There was one large house on New street where fifty of them lodged, next door to a young ladies boarding and day school.

A philosopher has said that propinquity begets opportunity. The presence of the young ladies in the adjoining house was a strong temptation to the young candidates for the priesthood, which some of them were unable to resist. Tender epistles were passed through the windows in the rear of the houses and amorous glances were exchanged when the young folks met on the promenade. As some of the young ladies were very beautiful it was great fun for them to flirt with the clerical students, and the latter were by no means averse to the natural enjoyment derived from the stolen interviews. Though expulsion from the seminary awaited detection, they were not deterred from following the promptings of their hearts. A short time before I entered the seminary these flirtations had assumed such proportions that they became the talk of the town. The seminary directors and the ladies in charge of the boarding school seemed to be the last to hear of what was going on. It was assumed that as the young men were destined for the priesthood and a life of celibacy their hearts should

be proof against all temptations of this kind. But a rude awakening awaited those who thought so, when some of the young men and maidens were sent home, with the advice that it was better to flee from temptation and avoid complications that would deprive the holy Church of pastors and confessors.

These romantic adventures were fresh in the minds of the students when I entered the seminary. The leaders in the flirtations who escaped rustication were looked upon with admiration by many of their associates, and the remark of the cynic of our class that their experience might be repeated after ordination was assented to with winks and chuckles.

The students were appointed to serve the masses in the cathedral every morning, a week being assigned to the members of each class. When Bishop Moriarty was at home there was much rivalry among the boys for the privilege of serving his mass. He was a cultured, amiable gentleman, whom all respected and admired, and had a kind word and sweet smile for every student that served his mass gracefully. One week, when I was the server at his mass, an incident occurred that left an impression on my mind I have never forgotten, and of which I was reminded twenty-five years afterwards in a most delightful manner. I had arranged the bishop's vestments in the sacristy, had lighted the candles on the high altar and was waiting for his appearance when four nuns entered by the sacristy door. One of them asked if the bishop had yet arrived, and when I answered in the negative they requested to be shown to seats in the cathedral and to tell the bishop that they wished to see him after the mass. When the ceremony was

over and while I helped the bishop to disrobe and put away his vestments in the various compartments, I told him the nuns wished to see him. He bade me show them into the sacristy, which I did, and while he conversed with them I finished the work around the sacristy. As I was about to leave one of the nuns addressed me, asking my name, whether I was going to be a priest, etc. She complimented me on the graceful manner in which I had served the mass and that I would surely be a good priest. She said her name was Sister Mary Francis Clare, that she had come from Newry, County Meath, and with her companions was going to Kenmare, a small town twenty miles distant, to establish a convent there. After a few more complimentary words we separated, never to meet again until I took her by the hand at the ferry house of the Erie Railroad in West Twenty-third street, New York, in July, 1888, to welcome her out of the convent forever. That lady, who had left such a pleasing impression on my boyhood as Sister Mary Francis Clare, was the famous "Nun of Kenmare," now known by her maiden name as Miss Mary Francis Cusack.

The following is her account of this incident, taken from her book, "The Story of My Life," page 147 :

"A curious incident occurred on the morning after our arrival in Killarney. Of course we had to assist at the bishop's mass before we partook of the limited breakfast which Mrs. O'Hagan allowed us. I noticed a very devout 'altar boy' who I was told was preparing for the priesthood. I think he was about twelve years of age. He was a favorite with the bishop and every one else, and looked upon as a youth of great promise. The lad had heard already of my literary fame, and was, as boys would be, anxious to shake hands with the authoress ; rather, I should have said, as the

authoress was a sister, he bethought him he would ask for her blessing. The favor, such as it was, he obtained. I never saw or heard of my youthful admirer for long years after, when I met him in New York, as the converted priest, Father O'Connor, well known and deeply respected. How little either of us could have imagined on that October morning what the future would bring forth for us !"

As will be seen, Sister Mary Francis Clare's recollection of the incident differs slightly from mine. I knew nothing of her literary attainments, for though I had read many books outside the regular course of study, they were chiefly romances, Shakespeare's plays and historical works. It was not until some years afterwards that Miss Cusack became famous as the Nun of Kenmare, when she issued volume after volume of books relating to Ireland and the Roman Catholic Church. They were known as the Kenmare publications, and besides the fame they brought the authoress, they were the source of a fountain of wealth to the convent. Personally, Sister Mary Francis Clare received none of this money, as she had taken the vow of poverty and surrendered her own fortune when she became a nun. No woman of this generation had done more for the Roman Catholic Church, and no one had been more disappointed and deceived by it than this brilliant writer. But, though she has now no income except what she derives from the books she has written since she renounced the Roman Catholic faith and left the convent, and the lectures that she occasionally gives in England, she rejoices in her deliverance from the bondage of Popery and the experience of a Christian life that brings her into direct relations with her Saviour, whom she lovingly serves instead of trying to please bishops and priests.

[TO BE CONTINUED.]

CONVERTS FROM ROME.

THE *French-American Citizen* of Springfield, Mass., in its issue of October 5, 1895, says that thirty converts from Rome have been received into membership by a church in Massachusetts that had previously only ninety-five members; and it adds:

"These converts are not perverts; they acknowledge that they did not receive the gospel of faith while in the Church of Rome. They testify to regeneration; they repent and believe on Jesus Christ. This is conversion, not perversion."

This is a proper distinction and a correct use of words. When a Protestant becomes a Romanist he is a pervert, for he turns away from the truths of the Bible and salvation by faith in Christ to follow the human teaching, ceremonial observances and sacramental performances of the Roman Church. That is perversion, and every Protestant pervert forsakes God to follow the Pope. Their creed is, What does the Pope or Church—synonymous terms since the Pope was declared infallible—say regarding the life that now is and the life to come? That we believe. When a Roman Catholic becomes a Protestant Christian his creed is, What does the Bible say? That I believe. One is converted to the truth as God has revealed it in His word; the other is perverted to the doctrines and commandments of men. With the Bible every human being that repents of sin and has faith in Christ is a Christian. Without Pope and priests there could be no Roman Catholics. Their faith is centered on the Pope and priests and not on Christ. It is the extreme of foolishness to imagine that a human being can be made a child of God by priestly ceremonies which are the only means of grace in the Roman Catholic Church.

Reports of the conversion of Roman Catholics come from most unexpected quarters. We recently published a letter from Australia in which the writer said that while living in New York eleven years ago she had been converted at our meeting in Masonic Temple and had since led a consistent Christian life, rejoicing, like the Virgin Mary, in God her Saviour, and happy in her deliverance from the superstitions of Rome that had separated her from communion with Christians, who acknowledged only one Mediator and loved Him as their Saviour by whose blood they were cleansed from all sin and made heirs of heaven. We had no recollections of the writer of the letter, but it was sweet and helpful to learn that the Word of God preached at the meetings she attended had not been void.

Another letter, which we published last year, told of the conversion of a member of the Order of the Christian Brothers in this city, who on Sunday evenings when he was sent on messages from the house of the order where he lived (in St. Brigid's Parish) to a branch house up town, was accustomed to stop on the way at Masonic Temple and attend our meetings there. He thought it was a sin to do so and he confessed it to the priest every time, until at length he was regarded by the confessor as a *recidivus* (an habitual criminal) and was ordered to go and confess to Archbishop Corrigan. He was greatly troubled at the refusal of the priest to give him absolution, and asked him why it was necessary to go to Archbishop Corrigan. The priest replied that while he could absolve from the sin of attending Protestant meetings in general, the presence of the brother at our meeting in Masonic Temple was a "reserved case," which the archbishop alone could forgive.

Thinking over the matter led the brother to the conclusion that there was something wrong in refusing him absolution for attending a meeting where the Gospel of Christ was so plainly and clearly set forth, and he resolved not to go to confession to Archbishop Corrigan, but to tell Jesus and He would forgive all his sins. Further reflection led him to see that he had committed no sin in attending our services. As soon as he could get away from the Christian Brothers he left the city and went to Texas, where he prospered as a ranchman and joined a Protestant church.

In the *Ladies' Home Journal* for last month we find an article from Colonel Thomas W. Higginson, the well-known author, in which he says that his sister, "the most gifted of the family, who was for twenty years a Roman Catholic," finally left that Church. One of her reasons was that the Roman Church, with its purgatory, etc., "did not provide a sufficiently assured place for her mother," who was a Protestant. The *New York Catholic Review* of October 20 quotes Colonel Higginson's article from another Roman paper, which adds:

"His sister was not the gifted woman the Colonel thought her to be, for she seems to have lived within the Catholic Church a long time without knowing much about it."

How long should she have lived within it to know it? Were not twenty years sufficient? If the whole truth were known it would appear that the lady had learned what a hollow mockery the Roman system of religion was long before she formally repudiated it, but was deterred from taking such a step by such arguments as this Roman Catholic writer unconsciously affords. She would be accounted weak minded, as the Papal scribe intimates she was, though her brother says she was the most gifted of a cultured family; she would be accused of inconstancy of

faith, of abusing the sacraments, of spying upon the priests, who could not behave themselves in her presence, etc. And if she had the misfortune to be a nun, her renunciation of Romanism would be only a pretext to get married. The Roman Catholic bigot cannot or will not understand the reasons that induce intelligent persons, honorable men and refined women, priests and people in every condition of life, to separate themselves from life long associations by withdrawing from the Roman Church and accepting the truths of the Gospel. He is a bad man or she is a bad woman who turns to Christ and His teachings and leaves the Pope and his bulls behind. In their blind bigotry the Papal agents do not see that in this country, where everyone is free to choose their own mode of worship, such abuse does more harm to their cause than any weapon that could be used against them by their bitterest enemy.

It is difficult for one who has been always a Roman Catholic to obey the voice of conscience and come out of that religion; it is much more difficult for one who had been a Protestant and had gone over to Rome to return to Protestantism when the scales have fallen from the eyes and the paganism of Romanism has been laid bare. An English clergyman who called to see us last month told us that he knew of twenty gentlemen who had been ministers of the Church of England and had become Roman Catholics who wished to return to Protestantism, but lacked the courage to do so. If the Spirit of God had convinced those men of their error and shown them the truth, the strength and power to make known their convictions would be afforded them.

Our English exchanges last month brought the good news of more conversions of Roman Catholic priests on the other side of the ocean.

Conversion of a French Priest.

A correspondence between a French Protestant pastor, M. Allegret, and a Roman Catholic missionary priest, Father Marie-Antoine, a member of the Redemptorist Order, has been published by the former, who in a fine Christian spirit invites his opponent and all other priests to accept the evangelical faith. Copies of the first edition of the pamphlet were sent to many Roman Catholic priests in France, and among others who read it carefully and prayerfully was M. Bonhomme, parish priest of St-Palais de-Phiolin. It was the means of his conversion, and he is now engaged in active evangelical work among his former co religionists. In a letter to M. Allegret Father Bonhomme says :

Although my evangelical conferences occupy all my time, I must increase my labors by testifying for the truth.

I am forty years old. During the last ten years as priest of the parish of St-Palais-de-Phiolin I have tried to preach the pure Gospel, to the exclusion of the errors of Rome. My studies, my travels, the experience of men, and, above all, the grace of God, have enlightened me. The duplicity of the Roman Church, the contradictory teachings of its human traditions and infallible popes have shocked my reason and pressed upon my soul and heart. What affected me most sadly and constantly was—I will not say the contempt, but—the disregard of the holy Gospel of Jesus Christ by the priests, who in other respects were honest men. As the teaching of Christ was for me the most glorious thing in the world I often quoted passages from the holy Gospels and expressed my admiration for such beautiful doctrine. But I found no admiring echo of my words among my colleagues. If the subject referred to the Pope, the bishops, the saints, tradition and the monkish theologians, my companions at once manifested great enthusiasm. This zeal for the word of man rather than that of the Word of God convinced me that heresy is endemic in the souls of Roman Catholic priests in general, or that they are born blind. Those who know better do not sin through ignorance, but

profess the doctrine of Pope Pius II—"Let us be hypocrites like all the world, and take men as we find them."

In presence of this bad faith I prayed to God, and He heard my prayer in giving me the truth and making me free. Thus I abandoned the Church of Rome, where the Gospel of Christ is not found. Before taking this step I read your pamphlet, "Protestant Pastor and Catholic Missionary," from which I received much benefit. Indeed, it was the means which led to my conversion, as it strengthened my resolution and overcame all my doubts.

My prayer is that your opponent, Father Marie-Antoine, and all other priests, prostrated by the power of the Word of God and raised up as was St. Paul, truly converted, might come to Christ, the only Saviour, and exclaim : "Lord, here am I! what would you have me do? You have delivered me from error; enable me now to put off the old man. Ah! wretched being that I am, I have believed papal lies; I have adored the idols of Rome; false ideas have been forced upon the inexperience of my youth; I preached a Pope who in secret laughed at me, and who knew well that I was the slave of error. Henceforth I desire to love only the eternal truth of Thy Gospel and to preach Thy Holy Word. I wish to adore Thee alone, O Christ, the ambassador of the heavenly Father, my Saviour and my God." Let us pray for the conversion of those priests.

M. Bonhomme concludes his letter with these enthusiastic words :

There is just now a wonderful movement towards the Gospel of Christ. Priests are giving evidence of true conversion to Christ. Notwithstanding the weakness of human nature that clouds the future with fear, these converts march forward, comforted by the words of the Divine Master, "Fear not, only believe." When priests lead the way, other men will follow.

I often dream of a regenerated world. This vision will be realized when the world no longer bows down to the idols of Rome, when there will be only one faith, one worship—that of the God of the Gospel—one Master to be adored—Christ, who has the words of eternal life.

Why Priests Leave the Roman Church.

In answer to the question why so many priests and intelligent Roman Catholics leave the Papal Church and unite with the various churches of which our Protestant Christianity is composed, the reply is, that they found the Roman Catholic Church corrupt, and that it had perverted the truth of God and made it of no effect by its traditions and superstitions. The Roman Catholics who inaugurated the Reformation of the sixteenth century earnestly desired to purify their Church which had been defiled by popes and priests. Writing to Pope Leo X. from Whittenberg, September 6, 1520, Martin Luther said :

"For many years now nothing else has overflowed from Rome into the world—as you are not ignorant—than the laying waste of goods, of bodies and of souls, and the worst examples of all the worst things. These things are clearer than the light to all men ; and the Church of Rome, formerly the most holy of all churches, has been the most lawless den of thieves, the most shameless of all brothels, the very kingdom of sin, death and hell ; so that not even Antichrist, if he were to come, could devise any addition to its wickedness.

"Meanwhile you, Leo, are sitting like a lamb in the midst of wolves, like Daniel in the midst of lions, and, with Ezekiel, you dwell among scorpions. What opposition can you alone make to these monstrous evils? Take to yourself three or four of the most learned and best of the Cardinals. What are these among so many? You would all perish by poison before you could undertake to decide on a remedy. It is all over with the Court of Rome ; the wrath of God has come upon her to the uttermost. She hates councils, she dreads to be reformed, she cannot restrain the madness of her impiety, she

fills up the sentence passed on her mother, of whom it is said, 'We would have healed Babylon, but she is not healed ; let us forsake her.' It had been your duty and that of your Cardinals to apply a remedy to these evils, but this gout laughs at the physician's hand, and the chariot does not obey the reins. . . . Is it not true that there is nothing under the vast heavens more corrupt, more pestilential, more hateful than the Court of Rome? She incomparably surpasses the impiety of the Turks, so that in very truth she, who was formerly the gate of heaven, is now a sort of open mouth of hell, and such a mouth as, under the urgent wrath of God, cannot be blocked up ; one course alone being left to us wretched men, to call back and save some few, if we can, from the Roman gulf."

Luther and the other Roman Catholics of the sixteenth century could not bring about reforms in that corrupt Church, which he has depicted in such strong language. They were compelled to come out of it to save their souls. It is thus that priests and people in every generation since the beginning of the Reformation who earnestly desired the salvation of their souls, and experienced—not merely saw at a distance the corruptions of the Roman Church, have been forced to come out of it. They longed for the truth and the Holy Spirit taught them in God's Word. "The just shall live by faith," cried Luther; "By grace ye are saved through faith; it is the gift of God, not of works," said Paul. "By faith in Christ as our only Mediator and Saviour we are saved," exclaim the host of priests and people who have renounced Romanism.

OUR SCARLET PRINCE.

We have still some copies of this excellent work on hand. We will send a copy free to anyone who will send us one new subscriber to *THE CONVERTED CATHOLIC*. The price is \$1.00.

WICKED PRIESTS.

THIS year seems to be a bad one for the priests of Rome in the United States. It began with Father Ducey, who when Archbishop Corrigan tried to prevent him from attending the sessions of the Senate committee in this city, which developed the most horrible corruption among the police, said that his brother priests were frequenters of the evil resorts of the city. Before Ducey made this revelation Corrigan and his henchmen in the press had been nagging him, but after he had spoken there was an awful silence. Some of the reporters brought us information on this subject which concerned ecclesiastics in high places, but we could not publish it. What was said last month by a priest in Hungary, that if morality, and especially chastity, was a condition required of parish priests in that country a large majority of the parishes there would be vacant, is equally true of New York and the other Roman Catholic dioceses in the United States. Father Ducey knows all about it, as does every priest of experience who has heard confessions.

Through the spring and summer the bad reports of priests, started by Ducey, were kept up, and the present season beats the record. In September Father Wagner, of St. Joseph, Missouri, perjured himself by denying under oath any knowledge of the whereabouts of a sixteen-year old girl, one of his penitents, who had disappeared. A few days later she was found in Chicago and taken back to St. Joseph, when she said Father Wagner had given her money to go to Chicago, where he would join her and they could live together unmolested. When confronted with the facts of his wrong-doing the holy Roman priest acknowledged his guilt and offered to marry the girl. He is still in jail.

Last month Father Charles Flaherty,

the pastor of the Roman Catholic Church in Geneseo, N. Y., was sent to the penitentiary for seven years for a crime similar to that of which Father Wagner was guilty. Flaherty's victim was only fifteen years of age. This was his second trial for the crime. At the first trial he was sentenced to seven and a half years' imprisonment.

On October 5 the Grand Jury of Monroe County, N. Y., found an indictment for arson against Father Fitzgerald, the Roman Catholic pastor of Mount Morris, N. Y., for setting fire to the parochial residence and school house. All these crimes and many more have been reported in all the daily papers of New York, and, though contrary to our usual custom, we refer to them because they were committed by these men as priests. The victims of Wagner and Flaherty were their penitents, whose secret thoughts and actions had been revealed in the confessional. The possibility of there being many such cases in every parish should make parents think of the danger to their daughters through the confessional. In the home circle and in social intercourse respectable Roman Catholics, like Protestant parents, are solicitous for the welfare of their children, and with loving, anxious care watch over their moral development and protect them from evil associations. But they can exercise no supervision over them in the confessional. There the priest is lord and master and his commands must be obeyed. He may be an amiable man in the eyes of the world and a "nice" confessor, but he is human and a "celibate," and when young women with fluttering hearts and trembling lips reveal to him secrets which they have concealed even from their mothers the human nature in the man asserts itself. The frequent repetition of these confessions begets familiarity that is not, to say the least, healthy for soul or

body. When the priest is a man of strong passions the result of the private conferences in the confessional is easily foreseen.

Lest our Roman Catholic friends should think the picture is overdrawn or that the crimes of O'Grady, Wagner and other priests are exceptional we refer them to the Theology of St. Alphonsus Liguori, a Doctor of the Roman Church, a canonized saint and founder of the great Redemptorist Order, a book which is in the hands of every Roman Catholic priest and can be obtained from any Roman Catholic bookseller. The Jesuit Gury compiled a compendium of theology largely from Liguori's works, which is the textbook and standard authority on moral theology in all the Roman Catholic seminaries in his country.

Good Summer Work.

BY REV. E. G. WESLEY, PROVIDENCE, R. I.

During last July, having for some time previously been deeply impressed with the necessity of holding an open air meeting at the junction of Douglas and Chalkstone avenue, our Young Peoples' Society voted to commence such services. I found myself questioning as to the reception I would be likely to receive (being well known in the neighborhood in connection with the patriotic movement in our city), but feeling "the thing was of the Lord" the work began, the first service gathering about 200. In a Sunday or two it grew to over 300, and has averaged up to our closing afternoon, October 6, at least 200.

This neighborhood is largely Roman Catholic, but from the very first the attendance has been large, regular, attentive orderly and courteous. The preaching has, of course, been wholly noncontroversial, "Christ Crucified" the one and only theme, and never have I so enjoyed open air work as during these weeks. In this part of Providence it is

fully proven that the Roman Catholics are eager to hear the Gospel and ready to welcome and to respect the preacher and his fellow workers, provided Christ is the one thought presented.

The comments heard by my young people scattered through the audience were, without exception, favorable—"he spoke the truth;" "he says nothing against us;" "I like him;" "I like to hear the man;" "if we all did as he tells us we would be better people, that's sure;" "he tells us nothing wrong;" "I like to come to these meetings," are samples. One or two more extended were to the same effect—"he's almost good enough to be a priest," to which this reply came, "Faith, and I would not be surprised if he is a priest before he dies." Another, "He speaks the truth from the Holy Gospels," to which the reply came, "But he's a Protestant." "No matter if he is; what he says is right enough."

Conversations with several Roman Catholics also disclosed that they were glad to have some one speak to them about our hope in Jesus Christ. Hearty "May God bless you, Sir" greetings being more than once heard; and regrets that the meetings closed for the season.

Before these services began, for the reason stated, it was seldom I passed through this neighborhood without hearing from groups of children some not very complimentary expressions regarding myself, also from half-grown young men. Since the meetings commenced my reception has been courteous in every way—friendly salutations being the rule.

I now find myself longing for summer to return that, if God wills, the work may be again opened. Why should no such work become general? Would it not result in much more spiritual good than heated and bitter controversy? These questions are now before us.

THE POPE AFRAID OF PROTESTANTS.

WE publish the following despatch as it appeared in the New York *Tribune*, *Herald* and other daily papers of October 18, 1895. Why the despatch was sent from Chicago and not by Satolli from Washington does not appear. As it is said "the decree will *shortly* be issued by the Archbishops," this advance notice may be only a "feeler" to test the temper of the "liberal" Catholics who think Cardinal Gibbons and Archbishop Ireland will persist in their "conciliatory" policy to win over Protestants and disarm opposition, notwithstanding the rugged and uncompromising ultramontaniam of the Jesuits, who are the Pope's masters, who always and everywhere consider Protestantism the greatest evil, "the work of Satan," and look upon all Protestants as rebels, heretics and "children of the devil." From first to last the Jesuits have opposed the plans of Gibbons and Ireland to "Americanize" the Roman Catholic Church and conciliate Protestants; and in this they have been supported by Archbishop Corrigan and other bigoted prelates. From a Roman Catholic point of view Corrigan and the Jesuits are consistent. Their Church teaches that there is no salvation out of Romanism, and it is a deception on the part of the "liberals" to address Protestants as "Christian brethren," as Cardinal Gibbons does so often with a smirk and a smile that betrays the foxy nature of the man.

Here is the despatch :

CHICAGO, Oct. 17, 1895.—In accordance with instructions from Pope Leo, submitted through Monsignor Satolli, a decree will shortly be issued by the archbishops of the country informing Catholics that they are not to take part in religious congresses. The letter to the laity is couched in the most inoffensive language, but the instructions to the priests, who will direct the congregations, will be more explicit.

The letter is looked upon by prominent Catholics as a direct blow at the policy of Cardinal Gibbons and Archbishop Ireland, who not only were most prominent in the Congress of Religions, but who openly urge the holding of such congresses. The document is written in Latin and addressed to Monsignor Satolli. It reads as follows :

"Venerable Brother: Health and apostolic benediction.

"We have learned that in the United States of America conventions are sometimes held in which people assemble promiscuously, Catholics as well as those of other denominations, to treat upon religion as well as upon correct morals. In this we recognize the desire for religious things by which this people is animated more zealously from day to day; but, although these promiscuous conventions have unto this day been tolerated with prudent silence, it would nevertheless seem advisable that the Catholics should hold their conventions separately, and that, lest the utility of these conventions should result simply to their own benefit, they might be called with this understanding—that admittance should be open to all, even to those who are outside of the Catholic Church.

"While we consider it incumbent upon our Apostolic office, venerable brother, to bring this to your attention, we are also pleased to promote by our recommendations the practice of the Paulist Fathers, who prudently think fit to speak publicly to our dissenting brethren, both in order to explain Catholic doctrines and to answer any objections presented against such doctrines.

"If every bishop in his own diocese will promote this practice and a frequent attendance at these sermons, it will be very pleasing and acceptable to us, for we are confident that not a small benefit for the welfare of souls will arise therefrom.

"Wishing you in the meantime, venerable brother, the gifts of Divine Grace, we impart to you with the most loving spirit the apostolic benediction, a proof of our special love. LEO XIII.

"Given in Rome this eighteenth day of September, 1895, in the eighteenth year of our pontificate."

THE POPE'S LETTER AUTHENTIC.

After waiting several days to learn whether the Pope's letter was authentic, the New York *Sun*, the great friend of Rome in this city, pronounced it genuine. The following despatch appeared in its issue of October 20 under the heading "The Pope's Warning to Catholics:"

"WASHINGTON, Oct. 19.—Mgr. Satolli, after long consideration of the subject, declines to comment in person upon the letter of the Pope on the subject of religious congresses, instructing Catholics to refrain from meeting with Protestant bodies. But Dr. Rooker, secretary to Mgr. Satolli, when seen by a reporter of the *Sun* to-day, said the text of the Pope's letter, given out in Milwaukee and Chicago on Thursday night to both of the press associations, was authentic.

"'It speaks for itself,' he said, 'as it was drawn with great care and after mature deliberation. I do not believe there is any intention on the part of the Pope to censure any one who may have participated in such gatherings in the past, but there is an unmistakable request that representatives of the Church refrain from doing so in the future.'

"'Was not the recent letter of the Pope prompted by the proceedings of the religious congress held in Chicago during the World's Fair?'

"'That is probably true,' continued Dr. Rooker. 'I know a number of complaints were sent to Rome on that subject, for I happened to be in Rome on a visit, and I heard that there were regrets expressed at the activity dis-

played by our representatives at that very distinguished gathering. Understand I do not mean to insinuate that there is any intention of reflecting upon any one who may have participated in the religious congress at Chicago, but the Pope evidently intends that in the future Catholics shall abstain from joining in such celebrations and conduct their conventions separately, though open to all denominations, and allowing the visitors to ask any questions debatable. There is nothing unreasonable in such a course, and it is simply for the guidance of our churchmen in the future. Other denominations hold their separate conferences and invite others to participate with them. The Pope desires that Catholics shall be the host rather than the guest on such occasions. That is the real effect of the letter. In that position the Church can avoid any entanglements that might conflict with the discipline of the Church.'"

Bishop McQuaid, of Rochester, N. Y., preached in Brooklyn Sunday, October 20, and the New York *Sun* of next day in reporting his sermon said he referred to the Pope's "warning" as follows:

"The Church has not yet got out of all her difficulties, for in these days men are declaring that all mankind may stand on a common platform of belief in God. The Catholic Church rises up and condemns this treasonable teaching, and declares that the whole truth shall be enunciated without any paring, modification or attempt to lessen the force or significance of it. She declares her belief in God and His divine Son, in the divinity of her Founder, in the communion of saints, the forgiveness of sins, the resurrection of the body and the immortality of the soul."

In the same sermon Bishop McQuaid said:

The history of the Catholic Church was a checkered one, marked by persecution and martyrdom. Her worst enemies have been within her own fold.

Good for the converted Catholics, the worst enemies of Popery!

A STEP BACKWARD.

UNDER the heading, "Vestigia Retrorsum; Signs of a Reaction from Pope Leo XIII's Liberal Policy; Mgr. Ireland not in Favor," the New York *Sun* of October 26, 1895, publishes a long and important letter from its regular correspondent at Rome, Italy, from which it appears that the Pope's letter forbidding Roman Catholics to attend Protestant meetings is genuine; that Archbishop Ireland is in disgrace at the Vatican because he was too fond of hobnobbing with Protestants and boasting of his "Americanism;" and that the "liberal" policy of the Pope is to be changed to the old time ultramontaniam which the Jesuits have always upheld. The change of policy is a victory for the Jesuits. Satolli will soon be recalled to Rome and a delegate will be sent to this country who will be the tool of the Jesuits. The *Sun* correspondent, writing from Rome October 10, says:

"A remarkable series of articles in the *Civiltà Cattolica*, the celebrated Jesuit review, attacking the idea of an alliance between the Catholics and democracy are believed by many persons to indicate a coming change in the policy of the Papal See. The articles are known to be written by the director of the review himself, and express the views of a party of ecclesiastics in high places, who believe that the Church has gone too far in favoring republican and democratic tendencies. This party is believed to have made Pope Leo see the necessity of taking some backward step. Other signs of a coming reaction, as seen by *L'Italie*, a thoroughly Catholic journal, though its tone is moderate, are the discredit into which Mgr. Ireland, the apostle of republicanism and Americanism, has fallen, and the recent condemnation of the Christian Socialists.

"An event that has just occurred at the North American College in the Via dell' Umilta is not without importance

as throwing light on the religious situation in the United States and the general policy of the Holy See. The prelate who for many years occupied the place of rector of the college, Mgr. O'Connell, has sent in his resignation. It is thought, and not without some foundation, that the resignation was not entirely voluntary. Mgr. O'Connell, a man of undoubted merit, had the misfortune to compromise himself and to enter more than he should into the quarrels and struggles that have disturbed the American Church of late years. At Rome he filled the office of factotum and *alter ego* to Mgr. Ireland, the famous archbishop of St. Paul. He had embraced his programme and his ideas, and at the same time undertaken the difficult task of upholding them and making them triumph both at the Vatican and at the Propaganda.

"So long as Mgr. Ireland's star was in the zenith the neighboring luminary of Mgr. O'Connell shone with a brilliant light. There was a moment when Mgr. O'Connell enjoyed at the Vatican an undoubted and almost limitless influence. He had his free entry to Leo XIII's presence, which tells the story in short. The establishment of the Apostolic Delegate at Washington may be regarded in great part as his work, as the faithful promoter and docile instrument of Mgr. Ireland's ideas. But destinies here below are changeable. Mgr. Ireland's influence having declined, that of Mgr. O'Connell followed in its rapid descent. For two years the archbishop of St. Paul has played the part of an American High Pontiff. During these last months, in consequence of various incidents, a reaction has taken place in the Vatican. Mgr. Ireland has ceased to hold over the mind of Leo XIII. the empire and ascendancy which made of him the most powerful and prominent prelate of the United States, practically the primate of North America; his credit and influence

are clearly sinking. Mgr. O'Connell's departure and the filling of his place in the North American College seem the most evident confirmation of this fact.

"Some light is thrown on the meaning of Pope Leo's letter on religious conventions in the United States by an interesting account of his attitude toward the Chicago Parliament of religions, and of the prospects for a similar congress to be held in Paris, which appeared in *L'Italie* a few days after the letter was written, but before it was published in America. The Paris congress, being held under Catholic auspices, would not come under the Pope's prohibition; in fact, the reservation that Catholic conventions 'should be open to all, even to those who are outside of the Catholic Church,' seems to be made with a definite idea of some such meeting in mind. Whether the letter is also intended as a reproof to Cardinal Gibbons, time will show. This is *L'Italie's* statement :

"'Abbe Charbonnel, a courageous and liberal young priest, recently proposed in the *Revue de Paris* that a parliament like that held at the World's Fair in Chicago should be organized for the Paris Exhibition of 1900. He had spoken of it shortly before to Cardinal Gibbons. The archbishop of Baltimore was returning from Rome and had long interviews with the Pope; he said to Abbe Charbonnel: 'Go ahead; Leo XIII. can never officially authorize your plan, but I know that at bottom he approves of it. Organize your parliament of religions, and you will have the Pope with you.'

"'It is well known that Cardinal Gibbons took a prominent part in the Chicago Parliament of Religions. It was he who opened the Congress, reciting the Lord's Prayer, which all the representatives of religions had adopted as the universal prayer. That was a curious sight, the dignitaries of the Ca-

tholic Church, clad in their red or violet robes, seated in the Parliament of Religions side by side with delegates of all the forms of worship on the earth, Mohammedanism, Buddhism and Paganism not excepted. To the invitations sent out to the Congress but one refusal was received; the archbishop of Canterbury, Primate of the Anglican Church, refused to be represented, exhibiting more intolerance than the Pope. No doubt among those surroundings the Pope, the sort of religious promiscuity with which the American bishops did not fear to compromise themselves, startled some minds and caused great repugnance in others; it was the overturning of all the traditional ideas of the Papacy in the matter of dogmas and religious intolerance. But Leo XIII., who has always had a very weak side for Cardinal Gibbons, uttered no word of blame. It is probable that Pius IX. would have shown less sympathy for such a novel oecumenical council. However that may be, there is no reason why Leo XIII. should not approve and tolerate at Paris what he tolerated and approved at Chicago. If Abbe Charbonnel meets with opposition to his plan, it will come less from Rome than from the French clergy, which is infinitely more respectful toward tradition and much less inclined to bold novelties than the American clergy.' "

Dr. West on "The Anti Christ."

We have collected Dr. West's learned articles on "The Anti-Christ" which have appeared in several issues of THE CONVERTED CATHOLIC, commencing with the January number of this year, and will publish them in book form. To meet the cost of publication we appeal to our readers for advance orders. We have no "financial backer" in this matter, though we would like to find one if we knew where to look for him. The price of the book is 30 cents; 4 copies \$1.00. Address orders to this office.

WONDERFUL RELICS!

THE Roman Catholic papers every week contain some articles relating to "relics" and the wonderful cures wrought by them. We glance at the heading of such articles and pass them by with a feeling of sorrow and pity for the deluded people who are deceived by such transparent frauds. In the whole record of Pagan mythology there is nothing more infamous than the imposition practised upon weak, credulous minds by the Roman Catholic Church on the subject of "relics." What the Papal press may say on this subject from time to time attracts no attention outside the circle of those who are willing to be deceived, "who received not the love of the truth that they might be saved; and for this cause God shall send them strong delusions that they should believe a lie." But when a great daily newspaper like the New York *Herald* devotes nearly a column of its space to an account of some famous relics the public in general is asked to show its interest in the subject. We copy from the *Herald* of October 13, 1895, the following list:

"SWADDLING CLOTHES OF THE INFANT
JESUS, AND CLOTH FROM HIS
LOINS.

"The pilgrims who have recently returned to this country after a tour of the famous shrines in Europe were especially fortunate from the fact that their visit to Aix-la-Chapelle during the summer occurred in a year which is marked by the exposition of the great relics in the cathedrals there. The relics are to be seen only at intervals of seven years. For two weeks from July 10 in the stated year they are exposed with solemn ceremonies in the presence of pilgrims who gather for the view from all parts of the Catholic world.

"When Charlemagne had finished the building of the Church of Our Lady in Aix-la-Chapelle, he set himself to the

collecting of these relics. The occasion of their display is a fete in the city. The relics are shown amid most imposing ceremonies from a lofty balcony on the exterior of the church, to the left of the entrance.

"TUNIC OF THE VIRGIN.

"The relics include the tunic of the Blessed Virgin, the swaddling clothes of the infant Jesus, the linen cloth upon which the body of St. John the Baptist was placed after the beheading and the linen cloth which was bound about the loins of Christ upon the cross. The tunic of the Virgin is yellowish in color, five feet and a half in length and three feet and a quarter in circumference. A very small amount of decoration is to be found upon it, and a small piece of the cloth has been torn out.

The swaddling clothes of the infant Jesus are folded thrice in double folds. Ribbons are the sole decoration, which border them in the fashion of a collar. They are brownish yellow, loosely woven.

"The linen of St. John the Baptist is of fine texture, folded and bound with red ribbons. It is stained with blood. The linen cloth bound about Christ's loins upon the cross is of a heavy texture, folded and showing great blood stains. It is folded in triangular shape, having a length of four feet, two and a half inches, and a width of four feet and ten inches. In displaying these relics the priest shows each one from the two sides and the front of the balcony. With this last and most holy relic from each point he gives a benediction to the crowd below.

"THE OTHER RELICS.

"In addition to these there is a leather girdle of Christ, which is sealed at the ends with the seal of the Emperor Constantine; a small piece of the cord with which Christ was bound during the flagellation, a cincture of the Virgin, a bit of the sponge which was offered to

Christ on the cross, a fragment of the cross, a lock of hair from the head of St. Bartholomew, a bone of St. Zachary, the father of St. John the Baptist; two of St. Thomas the Apostle's teeth, one of the arms of the old Simeon, another fragment of the cross, which was given to Charlemagne by Pope Leo III., and which he bore continually on his person. In addition, there are a bone of the leg of the Emperor Charlemagne, a tooth of St. Catherine, the point of a nail with which Christ was attached to the cross, another fragment of the cross, a bit of the rod which served in the mocking of Christ, a lock of hair from the head of St. John the Baptist, a bust in gilded silver of Charlemagne, in which is enclosed the Emperor's skull; in a reliquary shaped like an arm the right arm of Charlemagne, presented by Louis XI., King of France, in 1481; a link of the chain which bound St. Peter in the Roman prison, bones of Leo III. and many other lesser relics of saints."

As to the "cures" wrought by these "relics," it is noteworthy that none of the bishops or priests are ever quoted as the subjects of their healing powers, though they are exclusively the beneficiaries of the contributions made by the afflicted people who resort to these rags and bones for the ills that flesh is heir to. Father Tetreau, the pastor of the French Canadian Church on East Seventy-sixth street, New York, has made \$30,000 by the exhibition of a piece of the wrist bone of St. Anne, the mother of the Virgin Mary, or as we heard him call her, "the grandmother of God," which was exposed as a fraud in THE CONVERTED CATHOLIC three years ago, when it was conclusively proved that the "holy relic" was a chicken bone. Tetreau continues his exhibition daily, for cash only. If there was no money in the business the show would be closed.

The most famous place in the world

to-day for "miraculous cures" is Lourdes in France, which Zola, the novelist, has mercilessly exposed in his recent work. The New York *Tribune* of October 24, 1895, in its editorial page exposes one of the frauds perpetrated at Lourdes as follows:

"Pierre Delanay, who posed for years as having been miraculously cured at Lourdes, has made a full confession of his imposture. Some years ago, when engaged as a worker in a hospital, he pretended that he had locomotor ataxia, but the physicians were so suspicious that he determined to go where there was less science and more faith. So he went to Lourdes, threw away his crutches in the sacred grotto and declared himself miraculously cured. His story was at once believed; archbishops and other dignitaries of the Church published the miracle to the world, and held up to odium those who presumed to doubt it as wicked unbelievers; and the Marquis de Villeneuve gave Delanay an easy and lucrative post. Now that he has confessed his imposture, the anti-clerical papers of France are asking the Church authorities to say something about the case, but they have no disposition to do this."

Last summer the London *Daily News* and other English papers published a full account of Delanay's imposture, but, as the *Tribune* says, the priests have been silent on the subject, and have kept the money received from the dupes who believed in this Roman "miracle." The whole is a colossal fabric of Romanism and deceptions, fraud, lies are its foundation; and the structure erected thereon is not that which is laid in Christ Jesus, though the Apostle Paul says, "Other foundation can no man lay than that which is laid in Him." Surely the people who blindly follow this system that sets at naught the Word of God needs the Gospel light as much as the heathen.

THE ITALIAN JUBILEE.

IN the New York *Christian Advocate*, October 24, 1895, there is a brilliant article by Rev. William Burt, D. D., superintendent of the Methodist Episcopal Church in Italy, on the celebration of the twenty-fifth anniversary of the occupation of Rome by the Italian troops and the fall of the temporal power of the Pope, from which we make the following extracts :

For several days before the twentieth of September multitudes of people were pouring into the city from all parts of the kingdom—Piedmontese, Lombards, Venetians, Tuscans, Neapolitans, Sicilians, each yet retaining some provincialism of speech, dress and manners, but all thoroughly Italian in their sentiment for national unity and in their determination to maintain Rome as capital. It is estimated that about 150,000 people came to the celebration.

"The city itself presented a beautiful sight. In all of the principal streets, on each side and a few feet apart, were erected lofty standards, and on each was a large medallion bearing the name of some city, while from the top floated the special banner of that city. Besides these, from hundreds of buildings, public and private palaces, waved the national flag, together with American, English, French, German, Spanish and other flags.

The program of the festivities was long. The principal events, however, were the unveiling of the monuments to Garibaldi and Cavour, the procession to Porta Pia and the inauguration there of the column of Victory, the illumination of the city at night and the dedication of our new Methodist building.

The Garibaldi monument stands on the Janiculum Hill. It is a bronze equestrian statue, the most colossal yet fused in Europe. The entire height of the monument is about seventy three feet. From the hoof of the horse to the head of the general is about twenty-five feet. It is the work of the distinguished sculptor, Gallori. The groups at the base of the monument are simply superb, and the figure and pose of the general all that could be desired. He sits on his horse calmly overlooking the

Rome he loved so fervently with an eye open toward the Vatican, his implacable enemy. On one side of the monument are Garibaldi's memorable words: "Rome or death!"

The inauguration took place at eleven o'clock on the morning of the 20th, in the presence of the king and his court, and of thousands upon thousands of enthusiastic people. The principal oration of the occasion was delivered by the prime minister, Crispi. It was in many respects an extraordinary discourse. After describing the griefs, sacrifices, faith, victories and joys of the illustrious leaders who fought for the redemption of Italy from foreign rule and for the conquest of Rome as the national capital, naming Victor Emmanuel and Garibaldi as the brightest stars, he took up the question of the Vatican, saying: "The enemies of unity interpret this celebration as an offense to the head of the Catholic Church. They make this assertion in order to raise a rebellion against the country among those of weak consciences. But the good sense of the people resists such artifices, because all know that Christianity in its divine nature has no need of canons in order to exist. If Christianity by the word of Paul and Chrysostom, without the aid of temporal weapons, was able to conquer the world, no one can comprehend why the Vatican persists in its ambition for civil power in order to exercise its spiritual functions. If the Gospel, as we also believe, is the truth, and was able through the apostles to propagate itself, then with this same apostleship it can maintain itself and live. To tell the truth, it is not to maintain the prestige and honor of religion that our adversaries invoke the restoration of the temporal power, but for human reasons—for avidity of rule and earthly cupidity. * * * In no state of the world has the Catholic Church the liberty and privileges which she enjoys here. No prince in the world has more privileges than the Pope. Romanism owes a great debt to Italy's generosity and forbearance." Then he warned them of what may take place if they continue, as heretofore, their hostility to the government. The discourse was most enthusiastically applauded. The Romish Church, however, is so blinded by her

greed for power that she cannot and will not recognize the truth.

The inevitable outcome of her present policy will be that, not many years hence, the people will demand through their representatives an entire separation of Church and State by the abolition of the Second Article of the Constitution, which recognizes Roman Catholicism as the religion of the State. Then Italy will be free; equal rights will be extended to all beliefs. We hail the coming of that day, believing that there is absolutely no hope of any permanent agreement or reconciliation between the Quirinal and Curia.

The procession from the Piazza del Popolo through the Corso and Via Nazionale to Porta Pia was one of the most imposing, magnificent and significant that Rome has ever witnessed—enthusiastic and demonstrative, yet orderly and dignified. How the people cheered the old veterans with their faded, battleworn flags, and especially those who wore the red Garibaldian shirt! They were almost wild with enthusiasm as the old men passed who had been political prisoners under the regime of the Papal power.

The whole affair was a magnificent national demonstration against priestly pretension. At Porta Pia, where the breach was made through which the Italians entered in 1870, a beautiful memorial column has been erected, surmounted by the figure of Victory. At its base were deposited many wreaths and emblems. One of the most beautiful and expressive of these was that presented by the Evangelicals of Italy, a palm more than six feet long intertwined with a branch of olive and oak, all of bronze, bearing the inscriptions, "The Gospel and Liberty," "Evangelicals of Italy." The design was unique and attracted the attention and admiration of all. The price of it, 800 francs, was paid by subscriptions collected from all parts of Italy through our paper, *L'Evangelista*.

No event of the day, however, was more significant in its influence on the future of Italy than the dedication of our new Methodist Episcopal building on Via Venti Settembre. It is a magnificent structure, which claims the admiring gaze of every passerby. It is seventy-five feet high, with one hun-

dred and fifty-five feet frontage on Via Firenze and ninety-three feet on Via Venti Settembre. The building, through the skill of its able architect, Sig. Rodolfo Buti, is marvelously well adapted for the purposes designed—church, Sunday-school, publishing house, college and residences, centre of all our work in Italy. The idea of creating such a centre in Rome originated with Bishop Fowler, who in 1889, together with the writer, visited Rome in search of a site. It was not, however, until 1890 that the present site was found. The purchase was made in 1891, with the hearty approval of Bishop Walden. The next year Bishop Joyce, visiting Italy Conference, declared it to be the finest piece of property the Methodist Episcopal Church owned in Europe. Ground was broken in July, 1893, and the first foundation stone was laid in September of the same year by Bishop Vincent, and the corner stone in May, 1894, by Bishop Newman in the presence of a great congregation. The work has progressed without interruption or accident, and on September 20 Bishop FitzGerald dedicated the church and building according to the Ritual of the Methodist Episcopal Church.

The Bishop's address, translated by the Rev. Mr. Piggott, of the Wesleyan Church, was most appropriate, setting forth the mission of our Church to Italy and the significance of the dedication on that memorable day. "We are not in Italy to oppose the government, but to co-operate with it in the moral elevation of the people. We do not ask support from the government, but simply desire the privilege of proclaiming the truth." He also very clearly set forth the peculiar doctrines of our Church as against those of the Romish Church. The address was listened to with reverent attention, and produced a most salutary effect. . . . We believe that no mistake has been made in erecting this magnificent building in Rome. The dedication, taking place on September 20, publicly declared to all Italy that patriotism is a part of our religion.

DOUAY TESTAMENTS.

The Roman Catholic or Douay Testament will be sent from this office, post paid, for 20 cents; 6 copies \$1.00.

MONTHLY RECORD OF ROMAN CATHOLIC EVENTS.

CARDINAL Rampolla, in Cardinal Gibbon's letter to Rev. John Lee of Evanston, Ill., is quoted as saying that the present state of things is "solely dependent upon the civil laws in force in the republics of Peru, Ecuador and Bolivia." The prelate, therefore, intimates, or rather insinuates, that the Roman Church is not to blame for the disabilities of Protestants in those three republics, because the civil laws alone are responsible for that "state of things."

Those who are not acquainted with the history and teaching of the Roman Church will doubtless regard this as a very plausible and sensible explanation. But we will state the facts in their true light, and then they will know where the wrong is. It is to be admitted, at first, that the Roman Curia has always been perfectly well informed as to the laws of those South American states. Rome has her official representatives there, and she knows all that is going on there. In fact, it is one of the Roman Catholic claims that the Pope and his advisers are thoroughly familiar with the "state of things" in every country.

Furthermore, if those "civil" laws had been contrary to Rome's wishes and spirit she would have entered a vigorous protest long ago; this she never did. And silence gives consent. When Rome heard of the school laws enacted by the Manitoba Legislature in 1890 she began to oppose them, and she is still opposing them, though the Manitoba "state of things" is "solely dependent upon the civil laws" in force in that province. Whenever a civil law has displeased Rome she has always opposed it *unguibus et ore*. The Pope claims the right to annul any civil law that conflicts with Roman Catholicism.

Thus, in the secret consistory held September 27, 1852, the late Pius IX. inveighed against some civil laws just passed in Colombia, then called New Grenada. One of those laws granted to any person who should go there the perfect right of practising his own religion. In other words, freedom of worship was recognized in spite of the teachings of Roman Catholicism. That speech of Pius IX. is known as the "Allocution *Acerbissimum*." In concluding the Pope said of those "civil" laws: "We wish to-day to lift up our pastoral voice with an apostolic freedom in this gathering, venerable brethren, to rebuke, condemn and pronounce wholly void and null the aforesaid laws promulgated by that government." While some of those laws concerned the income of the clergy, others were of a more general character, especially the one establishing freedom of worship, and yet the Pope declared such "civil laws" to be null and void. The present Pope would do the same thing in this country if he only felt strong enough.

That the Protestants of Peru, Ecuador and Bolivia should be refused liberty of conscience, which includes freedom of worship, is in perfect harmony with good, sound Roman doctrine. But we wish simply to show here that Rome claims the right to annul civil laws that do not meet with her approval.

Another instance is to the point. On July 26th, 1855, Pius IX. delivered his "Allocution *Nemo Vestrum*," concerning also certain "civil" laws enacted in Spain—in Roman Catholic Spain, too. Of those "civil" laws the Pope said again: "Moreover, in virtue of our apostolic authority, we rebuke and abrogate the aforesaid laws and decrees; we pronounce them null and worthless!"

And yet Roman Catholic writers and journalists in this country lull the American people to sleep with the siren-like song that the Pope's power and jurisdiction are purely spiritual and only for the glory of God.

The *Christian Work* of September 19th last has a ringing editorial entitled "An Influential Jesuit Newspaper." That paper is the New York *Sun*, the editor of which, Mr. Charles A. Dana, writes beautiful things about the ethics of journalism, but takes great pains, in his paper, to carry out a totally different policy, in order to show, perhaps, by way of contrast, how his theories ought to work. In the same issue the *Christian Work* says:

According to our able Jesuit contemporary, the *Sun* newspaper, which presumably has information on the subject, the Vatican "bides its time till the great war comes, when the head of the Roman Catholic Church may reign as an independent sovereign over a neutral state;" and it adds: "This small spot of earth, dedicated to the service of God, would become what it had been, with a brief interval, for nearly seventeen hundred years, the home of the head of the Catholic Church." And the *Sun* asks, "Is this a dream?" Well, we should say it closely resembles the flitting, capricious, intangible, shadow like phantasies that come trooping in the brain when reason for the time has gone off on vacation. But if it be not a dream, but a prospective fact, what a delightful contrast such a "small spot of earth dedicated to the service of God," and justly and humanely ruled, would present to the past—as, for example, to the slaughter of the Waldenses with the exportation of many to the slave markets of Naples. With such a quiet Papal rule we should have no more sacrifices of human flesh, with eighty-eight victims dispatched in one day by one knife, by which the Inquisition succeeded in silencing Protestantism in Italy; and we should have no frightful nineteenth century Bomba with his cruel rule in Naples. Such a prospect would almost reconcile one to Papal territorial

rule, but that the old time Papal countries are now admirably governed from the Quirinal, so that the people do not seem solicitous for a change.

They still have an odd way of settling "heresy cases" in Spain. The spirit of the Inquisition is not dead yet over there, as the following shows:

MADRID, Oct. 9, 1895.—Dispatches received here from the city of Barcelona announce that serious conflicts have taken place there between the liberal and Catholic students of the university. The trouble, it appears, is due to the fact that the government suspended a professor who published a book which was declared to be heretical. The riots started in the university and finally reached the streets, where the rioters were reinforced by crowds of people. A series of fierce conflicts between Catholics and Liberals, led by students, during which many persons were wounded, followed, and the disorder was with difficulty suppressed by the police.

A new Roman Catholic paper, edited in English, but devoted to the interests of the German people, has just appeared in Chicago. In its first number it declares that for a long time all signs had been pointing to the fact that the mission of Satolli would be a failure. Here is some more "pacifying work" for the delegate. The new paper is called the *Review*.

The Italian national anniversary of September 20, 1870, has elicited many an ultramontane protest. Bishop Horstmann, of Cleveland, Ohio, issued a letter to his clergy, dated September 5th, in which he states the nature of his church. After repeating the stale falsehood that since 1870 "the Holy Father has been practically a prisoner in the Vatican," the bishop says: "Loyalty to the Pope is the touchstone of Catholicity." In plain words, Pope-worship is the distinctive feature of Roman "Catholicity."

J. A. D.

BAPTIST BELIEF CONCERNING ROMAN CATHOLIC INTOLERANCE

BY REV. JOHN LEE, A. M., B. D., EVANSTON, ILL.

THE *Standard* of Chicago, one of the great Baptist papers in this Republic, has in its issue of September 7, 1895, an editorial, "Protestants in the South American Republics." Our esteemed contemporary asserts: "Considering the entire freedom from all civil disabilities and any form of interference with their religious rights which Roman Catholics enjoy in all Protestant countries, it was natural to feel that the time might have come when reciprocity, as regards Protestants in Catholic countries, would be the result of an effort to that end rightly directed." Speaking of the Chicago "effort" to snap asunder the chains that bind Protestants in Roman Catholic countries, it says: "Surely our Methodist brethren, especially those in charge of this correspondence, deserve great credit for their persistence in the matter," and then observes, "The light in which the history of the affair exhibits certain high ecclesiastics is much less favorable."

The *Standard* correctly deeming this subject one of vital importance soon returns to it again, and in its columns for October 12, 1895, we find an editorial that goes to the very heart of the matter. The two final paragraphs touch upon phases of this subject that are far reaching. They unmistakably indicate that the Church of Rome is "in a corner." A few years ago Dr. Buckley, editor of the *New York Christian Advocate*, in commenting upon a communication on Papal Infallibility that appeared in the *Baltimore Catholic Mirror* from the pen of the Rev. John Lee and the editorial which accompanied it, said: "Never did an editor stumble worse than this. Mr. Lee has put the *Catholic Mirror* and the religious body which it represents in a corner." All who carefully read paragraphs three and four of the editorial

which we now give to our readers in its entirety will conclude that the Roman Catholic Church is now without doubt "in a corner."

PROTESTANTS IN CATHOLIC COUNTRIES.

"Dr. John Lee of Evanston, who appears to be the active man on the committee appointed by the Chicago Ministers' Conference, sends us a group of brief letters received from eminent men in Europe especially, responding to some communication of his own, with reference to the effort now in progress for securing civil and religious rights to Protestants in the South American republics.

"The tone of the letters is various. Upon the whole, they seem to encourage persistence in the effort so made, although not always sanguine as to the result. Algernon Swinburne, the poet, does not have the slightest faith in the likelihood of success. His language is: 'Force, and force alone, could obtain even a show of justice, decency or fair play, from the ministers and agents of a religion which has never yielded one jot of its atrocious pretensions except under sheer compulsion or absolute necessity.' Mr. Justin McCarthy, the Irish member of Parliament so well known, writes in a different tone. He says: 'I feel no doubt whatever that the influence of the Pope will be exercised in securing for Protestants in the South American republics the same liberty of conscience that is enjoyed by Roman Catholic citizens of your country.'

"Mr. McCarthy is probably himself a Catholic. If so, he is evidently one of those who think upon these subjects in accordance with the spirit of the age. The movement receives the endorsement on this side the sea of such men as General O. O. Howard, Prof. Goldwin Smith and others. It is an experiment

worth the trial. Indeed, it brings to a fair test the spirit of the Roman Catholic hierarchy. The justice of the claim made in behalf of the South American Protestants is not to be doubted. The request that these Protestants be allowed to enjoy under the governments where they live the same civil and religious rights which are enjoyed by Catholics in this country is so manifestly reasonable that it seems impossible to imagine any sound objection, or if there should be in the political circumstances of those republics certain conditions which would make the granting of such absolute freedom as Catholics here enjoy seem impracticable, that could be frankly stated. Absolute and point blank refusal on the part of the hierarchy, or sly and cunning evasions, which should mean the same thing, would, or at least ought to, bring upon the Roman priesthood from highest to lowest the condemnation of the whole civilized world.

"But there may be a question lying deeper than any of these. What if it be true that the Roman hierarchy in yielding any of their pretensions must practically and in the end yield them all? What if this enormous system is so interwoven in all its complications and the principle upon which it is founded so exacting that it must remain what it now is to the end of time, if it is to exist at all. Then who can tell what might follow if Protestant Christians in Peru, Bolivia and Ecuador were to obtain full civil and religious liberties such as Catholics enjoy in this country, and a thorough Protestant propagandism there begin? It may be the misfortune of the hierarchy to be pledged to the support of a system whose very existence depends upon its continuing to be as usurping, arrogant and oppressive as it has been from the beginning. But it is allowable for the outside world to at least inquire whether such a system has any right to live in the world."

Tom Sweeney, the Rainmaker.

We sometimes receive spicy letters from the West, like the following, from the Indian Reservation in Arizona, dated September 7, 1895:

DEAR SIR:—Enclosed please find one dollar. Would you please send me your publication every month. There is a missionary on this reservation and I sent to him for some reading matter, among which I found a copy of THE CONVERTED CATHOLIC for October, 1894. I have often heard of priests becoming Protestants, but I never yet had the pleasure of meeting one.

I am Irish, and left Ireland when but thirteen years old. I have spent most of my time among Indians. There was an old fellow passed through here last January. His name is Tom Sweeney. He stopped with me one day, and as the Indians needed rain very badly for their crops, Tom said he could bring them plenty in six days. So I acted as interpreter, and Tom got the Indians all down on their haunches. He took from his neck two large brass crosses and stuck them in the ground, and then threw some dry earth on the heads of the savages and blessed them. Then he read a rain prayer, and after he was through he got some water and made mud and gave each Indian some of it done up in paper and told them to go home and scatter the mud on their farms, and it would rain in six days. This was in January last, and it did not rain until July, not a drop. Tom Sweeney's prayer and ceremony did no good. He said he came from a place in Donegall called Rutland. He spoke a good deal about a lake there, which pilgrims used to visit for cures.

WILLIAM BELL.

If all our subscribers would distribute THE CONVERTED CATHOLIC like the good brother in Arizona our subscription list would be enlarged and this cause greatly advanced.

NOTES AND QUERIES.

BY REV. GEO. C. NEEDHAM.

HONEST John Bunyan in his matchless allegory describes a pair of saints who abode in a cavern close by the highway which led to the celestial city. They were known as Pope and Pagan. Around the cave lay blood, bones, asnes and mangled bodies of men, formerly pilgrims. Before Bunyan's day Pagan had grown old and died; Pope also had become feeble with age. But he still sat at the cave's mouth grinning at pilgrims and biting his nails for very vexation that he could not harm them. However, since Bunyan's day the old giant has revived. A new class of pilgrims began to coquette with him—aye, and give him of their salves to boot. Being of a cunning disposition he hid his thumbscrews, rocks, faggots and instruments of torture. While he used them there could be no peace between Pilgrim and Pope. Having built him a palace with the gifts of the curious, his salons are now filled with visitors, to whom he is extremely polite. And, strange to add, the children of those whom he murdered kiss his toe and bestow upon him large moneys for his favor. The decrepit old fellow being fantastically dressed, his bony limbs are unseen, but from his jeweled hand they take the ruby wine which taketh effect slowly but surely. For the old gentleman never changeth. The excitement produced by the draught driveth pilgrims to the adoption of singular freaks, viz: The signing of their properties to giant Pope, the placing of their children under his tutelage, the entertaining of his generals with pipe and song, and a rancorous disposition toward the religion of their fathers. Still many of these same duped pilgrims are again restored to their right minds. The Pope's wine hath its antidote. A ray of celestial

light will effect the cure. The King of the pilgrims only hath it and freely He dispenses to all who make application—"The entrance of Thy word giveth light; it giveth understanding unto the simple." Moreover that light leadeth the soul to look to the King Himself for safety. "And in none other is there salvation, for neither is there any other Name under heaven given among men whereby we must be saved."

We once heard of a cautious merchant who advertised for a coachman. The first applicant was questioned as to his ability. In reply, having enumerated his "horsey" qualities, he said he could drive within a foot of the precipice hard by the road and not endanger the master's life. The second boasted in similar language. Then came an Irishman, who vowed in answer to the question, "How near could you drive the coach and not upset?" "Troth, your honor, I'd keep a mile away from it." The merchant immediately secured this wise man as his servant.

The moral is this, my reader: Not how near can you come to evil without endangering your soul, but how far can you keep away from it? And herein is that proverb most appreciable in reference to sin, "Avoid it; pass not by it; turn from it and pass away."

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Sin is deceitful in its action. It never offers itself in hideous and repulsive aspects, but with mincing feet it trippeth on the way enticing with blandishment and smiles. It allures only to destroy. The beginnings of sin may seem harmless and give momentary pleasure, but the end thereof is destruction. "The lust when it hath conceived beareth sin: and the sin, when it is full grown, bringeth forth death."

God, out of His infinite resources, hath provided a remedy whereby the

stain of sin is removed, the guilt of sin is canceled, the power of sin is broken and the curse of sin is taken away. The deepest cravings of the soul are for pardon and purity; the most agonizing cry of the soul is for peace. Now, "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish but have everlasting life." It is through Him, the Holy Son of God, born of the blessed Virgin, that sinners are redeemed from sin and become heirs of eternal life. This shall always be the sublime study and ever increasing wonder of the ages, "God sent forth His Son, born of a woman, born under the law, that He might redeem them which were under the law, that we might receive the adoption of sons."

Sin is the mighty chain which binds the sinner to a servitude both galling and bitter. When the sinner is aroused to a sense of guilt and struggles for liberty, then does the chain bind and with its links of fire eat into the very soul. Even as Joab with smiles and kindly salutes threw Abner off his guard and then stabbed him under the fifth rib, so sin smileth upon thee to do thee mischief. But if thou wilt be free, turn thou to thy God. Moses decided to share affliction with the people of God rather than enjoy the pleasures of sin for a season. He had respect unto the recompense of the reward and was permitted thereafter to walk with God.

Oh, sinner! if thou bringest not thy sin to Jesus' blood for cleansing, sin will bring thy soul to the judgment for damning. At a children's service I put the question, "Children, what is whiter than snow?" Chalk, said one, milk answered another, while a third sweetly replied, "The heart that is washed in the blood of Jesus." Oh, friend who now readeth these lines,

shall you not pray with the royal monarch in the hour of his need, "Wash me and I shall be whiter than snow?"

Mr. Ouseley, the Irish preacher who rode from Derry to Cork and from Dublin to Sligo, preaching at fairs, wakes, on the village street or the river side, had remarkable tact in dealing with the crowds who oftentimes threatened his life. He neither lost heart nor patience. He loved to talk with the peasants after this fashion: "And what do you get from the confession, my dear?" "Och, and I get plenty, your riverence. I get absolution and everything is put right for my soul." "And how long does it last?" "Indeed, not very long, for I am soon back to my ould ways, and I am in need of absolution over again." "And so, my dear, you're no better; your old sins have still power over you. You're not cured. Don't you see that? You're not cured. Now, suppose you had the falling sickness, and that you had tried every way you could think of a cure, but you're no better—rather worse. One day a man comes to your village and sends word round by the bell man that he has a never failing cure for the falling sickness. 'Och, you think you may be cured after all!' and you're very glad, and away you go to him with your money; and you find him with a robe and a ribbon upon him, and he asks you a lot of questions; then he says some words in a strange tongue, and waves his hands over you and tells you you're cured. That would make you happy ashore, and you'd pay him his fee, and as you went home your heart would be light and you'd be saying, 'I'm cured, I'm cured at last.' But just as you're reaching your house the old fit comes on and you fall down at your door. Would you call that a cure?" "Troth, no, your riverence." "Wouldn't you

be ready to run back and call the man a cheat and get your money?"

After this style of question and answer, while the interest of the penitent deepened, the good man would preach Jesus, the Saviour from the guilt and power of sin, until the wondering listener was brought to understand the difference between priestly imposture and the healing power of the Gospel of Christ.

America Must Be Catholic!

That was the cry of Archbishop Ireland at the Catholic Congress in Baltimore six years ago.

That was the exclamation of the Pope and his court to Cardinal Gibbons and the American pilgrims when they were in Rome last summer.

That was the cry of Mr. Frederic R. Coudert, the distinguished lawyer and foremost Roman Catholic layman in New York, at a meeting in Cooper Union October 23, 1895. Mr. Coudert is one of the most honored and wealthy citizens of New York. He is one of the trustees of Columbia College of which he is a graduate, and takes a leading part in the direction of the affairs of that great university, which is endowed by the wealth of Protestants and is supposed to be under the control of the Protestant Episcopal Church. His prominence is further attested by the mention of his name for the vacant seat in the Supreme Court of the United States, though President Cleveland would hardly dare to nominate him on the eve of a Presidential election.

The occasion for Mr. Coudert's declaration was the mass meeting of the Tammany party in New York, which favors open saloons on Sunday. "We are the majority," said he, as reported in the *New York Herald* and the *Sun*. "What theory of government is that which says to us, 'You ought not to be the majority; you should be the minority?' I say we are the majority, and

we must rule. We have money, numbers, power, and the Irish element that gives us the gift of gab."

Of course he did not mean to say that the Roman Catholics are in the majority in this country, for they are only one in seven of the whole population, but with the aid of the Democratic party and "Irish gab" the Roman Catholic Church could rule the country. If the American people want such rule as Tammany Hall, the political machine of the Roman Catholic Church, has given New York, they can have it. But our trust is in God that our great Republic shall not fall under the domination of Rome and become like the republics of South America, where Rome has supreme control. The Roman Catholic claim to America is based upon the discovery of Columbus, who was an ardent Romanist, and in taking possession of this country they say they are only regaining their own. It was South America that Columbus discovered, and that is still in possession of Roman Catholics, with what result all the world knows. We have not much faith in professional politicians in the various political parties, for the Republicans are catering for the "Catholic vote" as assiduously as the Democrats; and even Miss Willard, who has been re-elected president of the Women's Christian Temperance Union at the annual convention in Baltimore, "broke down all opposition and secured the passage of a resolution inviting Catholic and Pebrew women to join or co-operate with the W. C. T. U." (*New York Herald*, October 24, 1895.) Politicians will support the Roman Catholic Church, for the "Catholic vote" can be had for favors granted. A campaign of education on the history, claims and pretensions of the Roman Church is one of the great needs of our time—a campaign that will instruct Protestants and convert Roman Catholics.

A GOOD BOOK.

We heartily commend to our readers a new book by Rev. A. B. King, "The Memorable Voyages of Rebel and Victory," an allegory which sets forth the evil that sin and error have brought into the world and the glorious victory in the Redemption that is in Christ. The following part of one chapter will give an idea of the work :

"The two friends, 'Christian Profession Victory' and 'Christian Profession Guide,' visited the city of 'Supernatural,' which was divided into four great wards:

"Ward 1 was inhabited by heathen extending across the city's breadth and terminating in docks on its seaward side. This also occupies the lowest, swampy and malarious land.

"Ward 2 was built on a rise of land adjoining Ward 1, and like it extended across the city's breadth, ending in its own docks looking seaward. Its population consisted of Deists, Mohammedans, Jews and all Monotheists.

"Ward 3 was located on still higher ground, extending likewise across the city, and ending with docks. It held a population of Oriental, Greek and Latin Christians.

"Ward 4 was located on the highest ground of all, spreading over the city's breadth and terminating in docks of its own. Here dwelt the numerous divisions of the Protestants."

"In Ward 3 they found statues, relics and paintings, before which worshippers bowed their knees and to whom their prayers were offered.

"When they spoke to several priests in reproof of this, to them gross worship of 'idol-blocks or doll images,' the reply was made, 'We do not worship them as God, we only venerate them as those who have power with God.' Then 'C. P. Guide' eagerly asked for a copy of the Lord's chart, and, turning to the ten general sailing directions, sought for the second rule as found in his own copy and which contains these among other words: 'Thou shalt not make unto thee any graven image or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down

thyself to them, nor serve them: for I the Lord thy God am a jealous God.'

"To his amazement he found that this had been cut out of the copy which the Latin priest had handed to him, and something else with impudent sacrilege had been labeled 2 and pasted into the book in place of the original law of the Lord. Returning the book to the priest, 'C. P. Guide' with unwonted severity said to him, 'You are feeding on ashes: a deceived heart hath turned you aside that you cannot deliver your soul, nor say, 'Is there not a lie in my right hand.'"

"Then 'C. P. Victory' asked, 'how can professing Christians be guilty of such unblushing idolatry?' Seeking an answer they both entered museum number 2, where they saw tableaux of the Christian centuries. After the triumph of Christ over Satan in his resurrection, and before the close of the first century, it was noticed that the religion of Jesus in some places, and with some persons, began to decay and fall away from the example set by the apostles.

"They saw Paul writing a letter to Thessalonica in which he speaks of this very thing. 'For the mystery of iniquity (lawlessness) doth already work: only he who now letteth (restraineth) will restrain until he is taken out of the way.' 'See here,' said 'C. P. Guide,' 'behold the destructive pathway of Satan and his allies, the 'Flesh and the World.' 'Doth already work,' said the apostle, and here you have beginnings of the wicked 'mystery' in the tableaux of Century 1.

"Here is (pointing with his finger) the slimy trail of the 'old serpent, the devil.' He would coil himself about to crush, or seeks to sting and poison to death chiefly two things: these are primitive Church government and the primitive belief and doctrine as to the person and work of Christ in securing our salvation."

The book should be in every Christian family. It is sound in faith and most pleasing in style. All who read it will derive pleasure and profit from its perusal. It is published by James H. Earle, Boston, Mass., and can be had at the office of THE CONVERTED CATHOLIC, price \$1.00.

CORRESPONDENCE.

ONE of the most learned Christian men in New York, a Ph. D. LL. D., and D. C. L. said in a recent note: "I read THE CONVERTED CATHOLIC carefully every month, and no words of mine can express fully my estimate of its worth, or of the cause it advocates.

"J. B. F."

SYRACUSE, N. Y., Oct. 8, 1895.

DEAR SIR:—The October number of THE CONVERTED CATHOLIC is, in my opinion, one of the very best and most useful you ever published. I have marked a dozen passages in my copy and shall mail it to a Catholic merchant.

While I am busy all the time in my special work I have the liveliest sympathy in yours, and greatly regret that more Christians are not interested in your work. The Lord bless you. C. A. H.

DETROIT, MICHIGAN.

Dear Brother O'Connor:

I was induced by a friend to subscribe for the THE CONVERTED CATHOLIC. I enjoy it very much and wish it could be placed in the home of every American citizen. It sounds the alarm that ought to awaken our people from their astonishing indifference on this subject, both Christians and statesmen.

I have studied the Roman Catholic Church in history and in present occurring events in the light of prophecy, and wonder how any professing Christian, especially clergymen, can express sympathy with that organization. Do they not read of her rise, her progress and her fall so graphically foretold in those prophetic books of Daniel and St. John the Revelator? Is not her rise and her advancement to worldly power as an ecclesiastical body, prefigured by the latter in the 13th chapter from the 1st to the 8th verses? Then again in the 14th chapter is not her fall foretold—"Babylon is fallen; that great

city which made all nations drink of the wine of the wrath of her fornication." Again, in the 17th chapter, is she not portrayed in a most striking and unmistakable manner as "the woman on the scarlet-colored beast, full of the names of blasphemy, having seven heads and ten horns, and the woman was arrayed in scarlet color and decked with gold and precious stones and pearls, having a golden cup in her hand full of abomination and filthiness of her fornications. And upon her head a name written, Mystery, Babylon the Great, the mother of harlots and abominations of the earth!"

"And I saw the woman [the Roman Church] drunken with the blood of the saints and of the martyrs of Jesus [according to history between fifty and sixty millions], and when I saw her I wondered with great admiration."

Let every one continue reading that wonderful chapter giving unmistakably the remarkable situation of that great city of Rome. Then read the 18th chapter to the 4th verse, which gives the cry, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." Then in the 10th verse we have her final overthrow and total destruction foretold.

Brother, let us give the cry, "Come out of her, my people," for truly God has many honest hearts among the Roman Catholics. I have been led of late, since I began to read your magazine, to pray for these blindly infatuated people that their eyes may be opened to the true character of the Roman Church and her final and awful doom as portrayed in the Word of God, and that He will bring many out of it.

Readers, pray for the work of THE CONVERTED CATHOLIC and its able Editor. Let us, one and all, uphold him and his work by our prayers, our sympathy and our money. A. B. G.

